

Open Text Corp OTEX under CEO Mark Barrenechea



6		H	H	H		3	3	3		9
5		H	H	H		3	3	3		9
4		T	T	T		2	2	2		6
3		T	T	T		2	2	2		6
2		H	H	H		3	3	3		9
1		H	H	T		3	3	2		8

### HEXAGRAM 59 – Huan - Dispersion (Dissolution)

Above SUN THE GENTLE, WIND  
 Below K'AN THE ABYSMAL, WATER

Wind blowing over water  
 disperses it,  
 dissolving it into

- foam and
- mist.

This suggests that when a man's vital energy is dammed up within him (indicated as a danger by the attribute of the lower trigram), gentleness serves to

- break up and
- dissolve the blockage.

## THE JUDGMENT

Dispersion,  
Success.

The king approaches his temple.  
It furthers one to cross the great water.  
Perseverance furthers.

The text of this hexagram resembles that of Ts'ui, GATHERING TOGETHER (45).

In the latter,

the subject is the bringing together of elements that have been separated,  
as water collects in lakes upon the earth.

Here

the subject is the dispersing and dissolving of divisive egotism.

DISPERSION shows the way, so to speak, that leads to gathering together.  
This explains the similarity of the two texts.

Religious forces are needed to overcome the egotism that divides men.

1. The common celebration of the great

- sacrificial feasts and
  - sacred rites,
- which gave expression simultaneously to the
- interrelation and
  - social articulation of
    - family and
    - state,

was the means employed by the great rulers to unite men.

- The sacred music and
  - the splendor of the ceremonies
- aroused a strong tide of emotion
- that was shared by all hearts in unison, and
  - that awakened a consciousness of the common origin of all creatures.

In this way

- disunity was overcome and
- rigidity dissolved.

A further means to the same end is

2. cooperation in great general undertakings that

set a high goal for the will of the people;  
in the common concentration on this goal,  
all barriers dissolve,  
just as,

- when a boat is crossing a great stream,
- all hands must unite in a joint task.

But only a man

- who is himself free of all selfish ulterior considerations, and

- who perseveres in justice and steadfastness, is capable of so dissolving the hardness of egotism.

## THE IMAGE

The wind drives over the water: The image of DISPERSION.

Thus

the kings of old

- sacrificed to the Lord And
- built temples.

In the autumn and winter, water begins to freeze into ice.

When

the warm breezes of spring come,

- the rigidity is dissolved, and
- the elements that have been dispersed in ice floes are reunited.

It is the same with the minds of the people.

Through

- hardness and
- selfishness

the heart grows rigid, and

this rigidity leads to separation from all others.

- Egotism and
- Cupidity

isolate men.

Therefore

the hearts of men

- must be seized by a devout emotion.

They

- must be shaken by a religious awe in face of eternity –
- stirred with an intuition of the One Creator of all living beings, and
- united through the strong feeling of fellowship experienced in the ritual of divine worship.

## THE LINES

Nine in the second place means:

At the dissolution

He hurries to that which supports him.

Remorse disappears.

When

an individual

discovers within himself the beginnings of alienation from others, of

- misanthropy and
- ill humor,

he  
must set about dissolving these obstructions.

He must

- rouse himself inwardly,
- hasten to that which supports him.

Such support is  
never found in hatred,  
but

always in a

- moderate and
  - just judgment of men,
- linked with good will.

If he

- regains this unobstructed outlook on humanity,  
while at the same time
- all saturnine ill humor is dissolved,  
all occasion for remorse disappears.

Six in the third place means:

He dissolves his self.

No remorse.

Under certain circumstances,  
a man's work may become so difficult  
that

he can no longer think of himself.

He must

- set aside all personal desires and
- disperse whatever the self gathers about it to serve as a barrier against others.

Only on the basis of a great renunciation can  
he obtain the strength for great achievements.

By setting his goal in a great task outside himself,  
he can attain this standpoint.

Six in the fourth place means:

He dissolves his bond with his group. (1)

Supreme good fortune.

Dispersion leads in turn to accumulation.

This is something that ordinary men do not think of.

When

- we are working at a task that affects the general welfare,
- we must leave all private friendships out of account.

Only by

rising above party interests  
can we achieve something decisive.

He who has the courage thus to

- forego what is near

- wins what is afar.

But in order to comprehend this standpoint,  
one must have a wide view of the interrelationships of life,  
such as only unusual men attain.

Nine in the fifth place means:

His loud cries are as dissolving as sweat.  
Dissolution!  
A king abides without blame.

In times of general

- dispersion and
- separation,

a great idea provides a focal point for the organization of recovery.

Just as

- an illness reaches its crisis in a dissolving sweat,  
so

- a great and stimulating idea is a true salvation in times of general deadlock.

It gives the people a rallying point –

a man in a ruling position who can dispel misunderstandings.

Nine at the top means:

He dissolves his blood.  
Departing, keeping at a distance, going out,  
Is without blame.

The idea of

- the dissolving of a man's blood means
- the dispersion of that which might lead to bloodshed and wounds,
- i.e., avoidance of danger.

But here

the thought

- is not that a man avoids difficulties for himself alone,
- but rather that he rescues his kin - -
- helps them

- to get away before danger comes, or
- to keep at a distance from an existing danger, or
- to find a way out of a danger that is already upon them.

In this way he does what is right.

## **MOVING HEXAGRAM**

### **HEXAGRAM 62 - Hsiao Kuo - Preponderance of the Small**

Above CHEN THE AROUSING, THUNDER

Below KEN KEEPING STILL, MOUNTAIN

While in the hexagram Ta Kuo, PREPONDERANCE OF THE GREAT (28), the strong lines

- preponderate and
- are within inclosed between weak lines at the
  - top and
  - bottom,

the present hexagram

- has weak lines preponderating, though here again
  - they are on the outside,
  - the strong lines being within.

This indeed is the basis of the exceptional situation indicated by the hexagram.

When

strong lines are outside, we have the hexagram

- I, PROVIDING NOURISHMENT (27), or
  - Chung Fu, INNER TRUTH (61);
- neither represents an exceptional state.

When

- strong elements within preponderate,
- they necessarily enforce their will.

This creates struggle and exceptional conditions in general.

But

in the present hexagram

it is the weak element that perforce must mediate with the outside world.

If

- a man occupies a position of authority for which
- he is by nature really inadequate, extraordinary prudence is necessary.

## THE JUDGMENT

PREPONDERANCE OF THE SMALL.

Success.

Perseverance furthers.

- Small things may be done;
- great things should not be done.

The flying bird brings the message:

- It is not well to strive upward,
- It is well to remain below.

Great good fortune.

- Exceptional modesty and
  - conscientiousness
- are sure to be rewarded with success;

however,

if a man is not to throw himself away,

it is important that they should

- not become empty form and subservience
- but be combined always with a correct dignity in personal behavior.

We must understand the demands of the time

in order to find the necessary offset for its

- deficiencies and
- damages.

In any event

- we must not count on great success,
- since the requisite strength is lacking.

In this lies the importance of the message that one should

- not strive after lofty things

but

- hold to lowly things.

The structure of the hexagram gives rise to the idea that this message is brought by a bird.

In Ta Kuo, PREPONDERANCE OF THE GREAT (28),

- the four strong, heavy lines within,
  - supported only by two weak lines without,
- give the image of a sagging ridgepole.

Here

- the supporting weak lines are both
  - outside and
  - preponderant;

this gives the image of a soaring bird.

But

- a bird should not try to surpass itself and fly into the sun;
- it should descend to the earth, where its nest is.

In this way

- it gives the message conveyed by the hexagram.

## THE IMAGE

Thunder on the mountain: The image of PREPONDERANCE OF THE SMALL.

Thus

- in his conduct the superior man gives preponderance to reverence.
- In bereavement he gives preponderance to grief.
- In his expenditures he gives preponderance to thrift.

- Thunder on the mountain is different from
- thunder on the plain.

In the mountains,

- thunder seems much nearer;
- outside the mountains,

- it is less audible than the thunder of an ordinary storm.

Thus

the superior man derives an imperative from this image:

he must always fix his eyes

- more closely and
- more directly

on duty

than does the ordinary man,

even though this might make his behavior seem petty to the outside world.

He is exceptionally conscientious in his actions.

In bereavement

- emotion means more to him than ceremoniousness.

In all his personal expenditures

- he is extremely simple and unpretentious.

In comparison with the man of the masses,

- all this makes him stand out as exceptional.

But

the essential significance of his attitude lies in the fact that in external matters

- he is on the side of the lowly.